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# Passive Obedience
IN
ACTUAL RESISTANCE.
OR,
# REMARKS
UPON A
# PAPER
Fix'd up in the
Cathedral Church of WORCESTER,
By Dr. *HICKS.*

With REFLECTIONS on the present Behaviour of the **Rest of the Family.**

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*And if it should please God for our sins to plague the Church with such a spiteful Enemy of Christ, and suffer a* **Popish** Julian **indeed** *to reign over us, I here declare that I should believe him uncapable of Repentance, and upon that Supposition should be tempted to pray for his Destruction as the only means of Delivering the Church.* Hicks Jovian. P. 152.

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UMI

# THE PREFACE.

THERE is nothing that ſettles more the minds of Men inclin'd to Virtue and Piety, Duty and Allegiance, both to God and man, then to behold a perfect Harmony and Unity among thoſe whom Authority has advanc'd to high Dignity and Promotions in the Church. For by their Examples, all others in Inferior Orders are Guided and Directed to avoid the Rocks of Diſſent and Diſorder, both in Eccleſiaſtic and Civil Tranſactions. On the other ſide, there is nothing that brings a greater Scandal and Reproach upon Religion, then to find thoſe men whoſe buſineſs it ſhould be to Unite and Soder the Rifts and Breaches of contending Opinions, fomenting and heightning the diſcontents of Faction and Diſobedience, and influencing opportunities of Confuſion and Diſorder; while they unhinge the wavering conduct of People obſerving and guided by their Preſidents, and divide their reſolutions by Teaching and Preaching one thing in their Sermons and Writing, and endeavouring to perſuade another by the practice of their living. Nor can there be a greater diſcouragement to thoſe in the higheſt ſtations of Rule and Empire, to meet with ſuch diſappointments of their beſt intentions, from thoſe that are leaſt expected to thwart their pious Enterprizes. Such men as theſe, are like thoſe Evil and Malignant Spirits that bearing Malice to ſome particular Structure, and new intended Reformations of Building, pull down in the Night what the Workmen Erect in the Day time. Others there are, who tho they have taken the Oaths to King William and Queen

Mary *to ſave their Benefices, yet cannot forbear to ſhew which way their real Wiſhes bend; while they are ſo ſedulouſly Officious, to appear in their Pulpits upon the* 30th. *of* January, *and beſtow the Effluviums of their Eloquence upon their* Royal Martyr, *as they call him, fulſome even to Flattery it ſelf: But only ſubſtitute their Hired Deputies upon the Faſt Proclaim'd for the Proſperity of the Arms of King* William *in actual hazard of his Royal Perſon, and Enterprizing more than ever any Monarch of* England *did ſince the Memory of Hiſtory for the Glory of the* Engliſh *Nation, and the Advancement of the Proteſtant Intereſt over all* Europe.

*But leaving the one to their Merited Deprivations, and the other to the recovery of more ſincere conſiderations: Let the Nation in General, and thoſe that have the moſt Prejudiced opinion of King* William's *Conduct, but ſeriouſly weigh the great Advantages which may juſtly be expected from the alterations newly made: Let them conſider the Wiſdom and Integrity of Their Majeſties in the choice of the Perſons cull'd out to ſupply the Vacancies of the Perſons Deprived; They will find them Equal, if not Superiour in all the great Qualifications of Piety, Learning and other Abylities required for carrying on the mighty work, for which they are deſign'd. And all this duly conſider'd, they muſt farther acknowledge His Majeſties Exactneſs in the Proſecution of his Promiſes and Declarations, not to injure Epiſcopacy, not to diſfigure, but to render more Glorious and Conſpicuous the Beauty and Splendour of the Church of* England: *And conſequently that there is in theſe enſuing Sheets, a True and real Diſtinction made between the Diſturbers and the Promoters of the Church of* England's *Unity; With a Hope that the one will ſee the ſoulneſs of their miſtake, and with a profound Veneration of the other.*

Paſſive

# Passive Obedience
## IN
## Actual Resistance.

THE late Opinion of *Passive Obedience*, and *Non Resistance*, so stifly maintain'd by the Students in Court-Divinity, and yet so contrary to the Law of Nature, and consequently to the true meaning of Scripture, has been so meritoriously exploded by all men of sense and reason, that nothing now remains but that they should as patiently undergo the punishment of their folly. But they were so well settled in the Reign of *Charles* the First, and like young Calves skipping and frisking in fat Pastures, were so well pleas'd with their plentiful Portions, and high Authority, pamper'd by the King's favour, that it was no wonder they recover'd from the Grave of Oblivion, and new fill'd and furbisht up those rusty Doctrines in his time. And as little to be admir'd it was, that they continu'd their Flatteries to King *James*; for he promis'd them fair at first, and they were in hopes he would have been as good as his word. But when they saw him falter, and so fully bent to take off their darling Penal Laws, they gave him such a shog with their *Passive Obedience*, and *Non Resistance*, that they jostl'd him quite out of his Throne. However they were still *Non Resistance*-Men, because it was not with Cutlaces and Bombs, and Mortar pieces that they withstood him, but only with their *Tears* and their *Prayers* excited his Highness the Prince of *Orange* against him. And so 'tis

the Cannon and the Bullets, and the Powder that beats down the wall, and not the Gunner that gives fire. 'Tis a pleasant thing to see what pains these Ecclesiastical Chymists took to extract from the Flowers of Scripture their venomous mixtures of *Passive Obedience* and *Non Resistance* to benum and chill the very Souls of the Nation into Thraldom and Bondage; on the other side how they sooth'd and flatter'd Tyrannical and Arbitrary Dominion, and set the Law of Nature and Reason at Daggers-drawing with Divine Precept, by the force of straight-lac'd Interpretation to exalt unbounded Soveraignty to Babel height, and give it a rampant and unlimited Authority over the Ancient Franchises and Constitutions of a free People. 'Tis no less pleasant to observe how they pinch and streighten the Texts that seem to make for the Court-Sycophantry of *Passive Obedience* and *Non-Resistance*, how they curb and expeditate Christian self-defence, as if the Rules of Reason, Nature, National Safety, and Christianity, were quite different Things, without any dependance one upon another; but on the other side let loose, dilate, extend, inlarge and display those other Texts that advance Tyrannical Dominion, and Lawless *Nimrodism*; how they dig and rake out of *Act.* 17. 7. & *Rom.* 9. 4, 5, and *where there is a King, there is power*; and several other Texts as inconsistent with the Doctrines which they teach; such conceal'd and hidden meanings of their own, which we may be assur'd those Sacred Writers never dreamt of, to make the people believe, *That where a King commanded what was contrary to the Laws of God and Nature, the people were bound to obey with an implicite Passive Obedience; and that the King was not bound to observe the Laws of his Realm, concerning the Subjects Rights and Properties but that his Royal Will and Command in imposing Loans and Taxes without consent of Parliament upon pain of Eternal damnation oblig'd the Subjects Consciences.*

ances. Thus begging first the Principle, and then with a full cry running down both the Objections and the Opponents as Heretical, Schismatical, Impious, and the Lord knows what himself. But it is our comfort, that they never do this, but when they lye warm within their Intrenchments of their Penal Laws, and the satisfaction of having all things go well on their side. For then it is but gratitude to collogue and flatter their Benefactor, though to the uncharitable ruin of all but themselves. However it is impossible, let these Crape Gown Supporters of Arbitrary and Lawless Tyranny, talk till Doomsday, 'tis impossible, I say, that the precepts of *Passive Obedience* and *Non Resistance* should be more coercive than the Laws of Charity, which is *Vinculum perfectionis*, and obliges every individual person to be more sollicitous for the safety of a whole Nation, than of any particular Family, how great soever. But these *Passive Obedience* Gentlemen are so *Argus*-ey'd that they can spy out every thing in Scripture that seems to uphold irregularly and impiously inviting Will and Pleasure, but so stupidly blind that they can meet with nothing that countenances charitable self-defence against it. How strangely do they wrest, and like Bunglers in their own Art, how oddly do they rend and tear, instead of taking it workman like asunder, that Particle of Scripture, *Touch not mine Anointed, and do my Prophets no harm*; whereas there is nothing more plain to common sense, then that that Cœlestial Injunction was laid not upon the people, but upon Kings themselves in reference to the people and their Prophets or Ministers, for whose sake it is said in the foregoing verse, *He reprov'd Kings*. Otherwise what non-sense had it been to reprove Kings for the sake of his Anointed; and in the next verse to bid the people not to whip and wound his *Anointed*; for so the word *Nagang* signifies, as well as to *Touch*. Pu-

nishments frequently and unjustly inflicted by Kings, or rather Tyrants, upon their people, but never known in those days to have been practic'd by the people upon their Kings. But it was a saying that danc'd pleasantly upon the Tongue in the Chappel-Royal, and without examination seem'd a very plausible Text to play with in a Court-Pulpit; and thus having made sure of their Benefactor, and themselves, in the word *Prophets*, let the people go the *Crows*. However this single example is enough to shew the falshood of true Court-Divinity in wresting and squeezing out of Scripture such Interpretations and meanings as the Authors never intended, or indeed which the words will but very unwillingly bear. But where they will have it so, the Scripture it self must be passively obedient to their false Glosses and Comments, though they make it speak never so contrary to it self, and all the rules of Coelestial Charity, Nature and Reason, which only resembles us to God.

These *Passive Obedience* and *Non Resistance* Mongers would have been excellent Chaplains to *Dionysius* of *Sicily*, *Nero*, *Domitian*, *Commodus*, or *Heliogabalus*. Their Doctrines of *Passive Obedience* would have tickl'd the Ears of such Monsters of Tyranny and Oppression. But it is apparent those other Renowned Emperors, *Vespasian*, *Titus*, *Trajan*, *Adrian*, *Antoninus Pius*, *Marcus Antoninus*, and *Alexander Severus*, would have derided their Sycophantry, and exploded their fawning Definitions of absolute Soveraignty, and their idle Assertions of *Unaccountableness* to none but God. For those *Christian Heathens* had the true notions of Soveraignty and Imperial Authority, and therefore tho environ'd with Absolute and Arbitrary Power, they not only acknowledg'd themselves inferior and accountable to the people, but that they were solely exalted to procure their Good and Happiness; so far were they from upholding those lewd and destructive

Doctrines with which our *Heathen Christians* so imprudently and immorally flatter the Thrones of Tyrannical and Illegal Abusers of their Soveraign Dignity. And therefore *Trajan* upon his Advancement to the Empire, reaching forth his Sword to *Saburanus*, the Captain of his Guards, Draw (said he) this Sword in my defence, while I do those things that are just; but if I act unjustly, draw it against me. It was the frequent saying of *Adrian* in the Senate, That he would so behave himself in the Government, that the people should know it was *their* business which he follow'd, and not his own. *Marcus Antoninus* and *Alexander Severus* profest themselves to be but the Stewards of the Publick. And *Justin* the Second, a Christian Emperor, and one who may be thought to have understood the Scripture as well as any of our *Passive Obedience* Rabbies, was so far from thinking himself accountable to none but God, that he publickly affirm'd it to be his duty to appear in the Courts of Judicature, if cited by the Law. *Theodosius* also the Younger, another of the Christian Emperors, caus'd it to be Enacted as an undeniable Rule, and fit to be acknowledged by all Kings and Emperors, That a Prince was bound to the Laws; and that as the Authority of a Prince depended upon the Authority of the Law, so it was to the Laws that he ought to submit. Which Edict of his remains still unrepeal'd in the Code of *Justinian*, as a sacred Constitution to be observ'd by all succeding Emperors and Kings. Now for a company of Court-Parasites to turn such officious Advocates for Passive Obedience and Non-Resistance, what is it but to set up Paradoxes contrary to the Concessions of the best of Kings and Emperors themselves?

Ill stewards then are they of sacred Dispensation, that prostitute the Divine Authority of their Function, to pander for Tyrannical Sovereignty, and make it their Business to delve for Arguments out of Scripture, to justifie

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by Cœlestial warrant the Oppression and Usurpations of Wicked, nay the worst of wicked Princes. And as if Humane Sovereignty were not sufficiently prone of it self, to imbibe the corruptions of lawless Controul, and the exercise of unlimited Will and Pleasure, they put the stress of all their Pious Endeavours, to encourage wicked Rulers to commit the greatest Impieties under the Sun, by granting them Indulgences out of Scripture, and soothing them up, with being accountable to none but God. And wicked Princes are apt enough to take the Liberty allowed 'em, as being generally of the *Welsh-man*'s Opinion. What is this, but on the one side to hearten and embolden *Nero* to go on and prosper in the Career of his Villanies; to murder his Mother, massacre the Nobility, and sacrifice the People to his Will and Pleasure? To bid K. *James* drive on his unruly Chariot over the necks of the whole Nation; violate his Oaths and solemn Declarations, destroy the Ancient Franchises and Rights of the People, invade their Properties, and destroy their Religion; for to their certain knowledg, neither he nor *Nero* are accountable to any but God. But on the other side, to amaze the people with vain Terrors, because they are Christians, and Christianity is a Religion of Meekness and Patience, a Religion abhorring Nature and Reason, and therefore brought into the world to over-awe them to sit with their arms across, with only Prayers in their mouths, and Tears in their eyes, while a thousand sorts of Violences commit a thousand sorts of Rapes upon their Religion, their Lives and Liberties, which are the dearest Blessings of Mankind upon Earth. Which being the Blessings of Heaven, to which the Favour of Heaven has also given to every man a peculiar Right and Property, established by National and Fundamental Laws, it seems somewhat strange that Heaven should send him a Religion to cowardize

dize his heart, and manacle his hands from preserving to himself the enjoyment of those Blessings, when ravish'd from him by a Devil of a man, because advanced to Sovereign Dignity. What is this but to make a distinction between Wickedness and Wickedness, between Crimes and Crimes, Villanies and Villanies of the same nature; and to give a Toleration for Princes to commit what the poor insignificant Body of a whole Nation must de damn'd for not suffering? A boisterous and unlimited Tyrant may lift up his hand, and with his mawling Fist lay a whole Kingdom sprawling at his Feet, but a whole Kingdom must not lift up so much as a Finger to defend it self; because that being born Christians, they were born at the same time to Slavery and all the Miseries in the World, if it be the pleasure of one single Person.

It is a Maxim establisht in the Church of *England*, that the Church by the Consent and Determination of General Councils has a power to set up and enjoyn several Ceremonies and human Inventions for convenience and *Decorum*, as they call it. Very good, let it be so; but then it seems very strange at the same time, and a great piece of Hardship upon the Laity, that Christian Body Politicks shall be debarr'd the same liberty of Enacting National Laws and Constitutions for the preservation of National Peace and Tranquility; or if Enacted, that they must not be obey'd nor made use of to fetter the rage of an unaccountable Tyrant, but must be confin'd and imprison'd within the narrow Dungeons of *Passive Obedience* and *Non Resistance*, as if the preservation of Christian Societies, and the self defence of a whole Nation depended upon the bare Letter of a Precept, and were to be determin'd by a Literal Text, devested of all the Conditions which Reason and Morality allow it.

Nor have these mighty Champions of *Passive Obedience* and *Non Resistance* adventur'd only to come with Scri-

Scripture in their mouths glos'd and fitted for their turns with a double and contradictory sense and meaning, and to publish their Sermons and Treatises loaden with Quotations to make others guilty of their own follies; but there is a certain fiery Gentleman among the rest, who undertaking to be the *Don Quixot* of *Passive Obedience* and *Non Resistance*, has taken upon him to encounter the very Common Law of the Land, and in a Science altogether foreign from his Function, as if he had been made a Serjeant of the Coif at the same time that he Commenced *D. D.* to erect the Standard of his own Opinion above *Westminster*-Hall, and the Four Inns of Courts at once. But he deals as ill favour'dly with the Laws of the Land, as he does by the precepts of Scripture, while he cries up the bare Letters, but most partially suppresses the tacit and imply'd Conditions and Covenants upon which all Laws are grounded. Thus while Monsieur *D. D.* labours to erect the Supremacy of the *English* Kings into Absolute Soveraignty unaccountable, and not to be resisted, he quotes several scraps of Acts and Statutes, which are true as to the subjection of the *English* Monarchs to none but God in reference to any foreign Power whatsoever, but are untruths when they exalt their Absolute Soveraignty above the Laws of the Land. To which the most eminent Judges and Expounders of the *English* Laws and Constitutions all agree the *English* Soveraigns to be subject, and consequently accountable; and if accountable to the Law, then not to God only. *Rex habet superiorem Deum, item Legem, per quam factus est Rex, item curiam suam, viz. Comites & Barones.* All which is in part acknowledg'd by their so much Admir'd Royal Martyr himself in his Answer to the XIX. Propositions; whose Works the Doctor forgot to prefer as the best Book next to the Bible, before the Church Homilies. But these petty shifts in making use of Sentences parcell'd out to maintain

tain bad Themes, and as bad Arguments, and embattel'd against the true sense and meaning of the Laws themselves, are purpos'd Infidelities, which as they better become a Sophister than a Divine, so are they but feeble Pillars to support a weaker Cause, and are become so trite and common, that they meet with Confutation in every Coffee-House and Barbers Shop.

But none, to say Truth, have given such Whirrets and Cornubbes to this Doctrine of *Passive Obedience* and *Non Resistance*, then the asserters of it themselves. Thus while the Doctor was haring and staring, and toyling and moyling for his two Minions *Passive Obedience* and *Non Resistance*, he could not but let fall some stabbing sentences that fetch blood from his two Darlings, and opening the Windows of his Heart, discover a certain mixture of something else besides *Prayers and Tears*, and that there were some seeds of anger and provocation, which when Christian Patience could no longer brook it, would turn again and rebel against Injurious *Passive Obedience*. For tho in his Fawning Court-Gallantry he is so much for *Passive Obedience* and *Non Resistance*, yet in his more testy humour, he says, *'Tis one thing to be for the Succession, and another thing for a Popish Successor; it is one thing to be for the Monarchy, and another to be for a Popish Monarch. And*, further says he, *there are many for the former, who as heartily pray to God to prevent the latter, as for their daily Bread.* Now I would fain know whether a Popish Successor would not take it as ill to be pray'd out of his Right, as to be beaten from his hopes. The meaning and intention is the same of them that pray so heartily, as of them that make use of Swords and Guns; and the effect is the same to be pray'd, as to be beaten out of a Throne; the one is disobedience and resistance *in potentia*, the other *in actu*; Prayers and Tears beget murmuring, and murmuring begets *vi & armis*; Groaning and sighing are the fore-

runners of Drums and Trumpets, as Hollow Winds are the forerunners of Earthquakes. And therefore, believe it, these were dubious Expressions of Monsieur *D. D*'s, and how far they might have been stretched by the Comment of an *Innuendo* when time was, is no slight Question.

But the *Doctor* mounts a step higher, and speaking of the Nicknames which the pleasanter sort of Christians gave to *Julian*, he puts the Question, What Injuries did they do him? *Nay*, says he, *there are many would think it rather their duty, than any breach of it, to tell not only a Popish Prince, but a Popish King to his face, did he openly profess the Popish Religion, That he was an Idolater*, a Bread-worshipper, a Goddess-worshipper, a Creature-worshipper, an *Image-worshipper*, *a Wafer-worshipper*, *&c.* And why we may not think the Doctor would not have thought it his duty to have been one of the Number, had he done it to King *James*, especially when he did it not to the *Man* nor the *King*, but to an Apostate from the Protestant Faith, an Idolater, there is no reason to doubt; since as he says, the Christian Religion allows a Confessor to call such a one so to his very face. Now will any man believe that King *James* would have thought it no injury, no breach of *Passive Obedience* to have been call'd all these Nicknames to his face, or that he would have made the *Doctor*'s nice distinction between the *Man*, and the *King*, and the *Apostate*, and the *Idolater?* Would not King *James* have rather lookt upon such sort of language as this, as a pretty sort of Tinder to fire a dis ontented party? Does the *Doctor* believe that *Cyprian* observ'd the strict rules of *Passive Obedience*, or that he would not have made use of other weapons then his Tongue and his Pen, when he call'd *Decius* the Emperor, *Tyrant*, and *Raging Tyrant?* and *Dometrianus* the Procunsul of *Asia*, *Impious*, *mad*, *raging*, *blind*, *deaf and brute?* No —— he says he does not justifie the

the *Father* for that *contumelious way of speaking*. But what does he say against either him or *Calaritanus* for calling *Constantius* Heretick, *Murderer*, *Apostate*, *Impious*, *Antichrist*, *Lyar*, *Executioner*, *Enemy and Despiser of God*? Just nothing at all; But charges it all upon the *peevish*, *morose temper*, and *Monastick Manners* of the Father. Language more ill becoming a private *D.D.* to give a Bishop and Father of the Primitive Church, then any which the Primitive Fathers gave the Tyrants against whom they wrote, while the *Doctor* takes upon him, when he can say nothing else, to blacken the zeal of the Primitive Fathers with the scurrilous names of peevish, morose temper, and Monastick manners. But the *Doctor* was a man of foresight; he foresaw that there would be a necessity for Ecclesiastical Disobedience and Resistance in a short time, and therefore cunningly brought these Examples of the Primitive Fathers upon the Stage of his Book, to give the *Coffee-House* Levites a Loop-hole to creep out at, and justifie their calling King *William* Usurper and Tyrant, Invader and Oppressor, which tho it be contrary to the Rules of *Passive Obedience* in the Doctor's strict sense in behalf of King *James* and the *French* King, yet may be allow'd when the Doctor shall insinuate a permission that it may be us'd in a Patriarchal Latitude against King *William*.

And as if this were not sufficient, he tells those modest Gentlemen, that there is a thing call'd *Parrhesia*, or *Christian boldness, which was always look't upon as an effect of Divine zeal and fervent love of God, with which when persons were inspir'd*, they us'd *ordinarily to shew it in the freedom of their speech before Kings and Governours, especially* such as they *knew to be spiteful Enemies of their Religion*. A pleasant way of arguing for *Passive Obedience*, by bringing examples of Christians and Martyrs that defy'd the Enemies of their Religion openly to their Faces. As if by

the *Doctor*'s permission it might be lawful for Christians to smite Kings and Governours, the Enemies of their Religion, with their Tongues, but not with their hands; and because he does not find that they follow'd their words with blows, because it was not in their power, to assert that people who expresst their minds after that daring and resolute manner, could believe it unlawful to have been as violent with their hands as with their tongues. If words in the Law are said to be seditious, as frequently they are, no men could be more seditious in words then the Christians mention'd in the *Doctor*'s Examples; and if so seditious in words, why should the *Doctor* believe they would not have been as seditious indeed and thrown off his miserable shackles of tame and cowardly *Passive Obedience* and *Non Resistance*, would their condition have allow'd it? However, what they could not do themselves, 'tis plain that they encourag'd others to do when opportunity serv'd. Otherwise what signify'd all their Tongue-resistance, which did 'em no good in the world, but by venting their passion as in female revenge, and was no more then railing against their Superiors, meer scolding at their death, more becoming women than men. Certainly Monsieur *D. D.* had a very ill opinion of the Histories of those times, as if they had been written only to record their scurrilous language, the invectives of those eminent Christians, and the discharges of their inveterate spleen and malice against Authority, by making an insignificant noise like Swine upon a Butchers block, when they knew not how to help themselves. It remains then, that those Histories were pen'd to encourage others by the Generous Examples of the Primitive Bishops and Christians, in resisting the Tyrants of those times, to the utmost of their power, to be no less couragious in resisting wicked Kings and Rulers with their Bodies arm'd with Steel, and the advantages of superior ability, as they had

done

done with bodies only arm'd with unarmed Zeal and Piety.

How these Examples brought by the *Doctor*, and worse apply'd, did work with him, is no great matter; but presently after he seems to take a distast at *Passive Obedience* and *Non Resistance*, by a long recital of the Reasons why there was no hope of *Julian*'s being *recoverable*, and one that had *the malice of a Devil against Christ*, and the Christian Religion, and that there were *good grounds upon that presumption to pray for his destruction, and after his death in that unnatural Apostacy, to lodg him in Hell.* Upon which consulting St. *Gregory* who call'd *Julian* a *Jeroboam* in Apostacy, a *Pharaoh* for hardness of Heart, an *Ahab* in Cruelty, and a *Nebuchadnezzar* for Sacriledg; and finding that the Christians having such good grounds to despair of the Conversion of such a complicated Tyrant, pray'd for his destruction, he conceives such a feud against *Passive Obedience* and *Non Resistance*, that he levels 'em both with the Earth, after he had set 'em upon the Pinacles of all his *Greek* and *Latin* to fall down and worship him. For, says he, *If it should please God for our sins to plague the Church with such a spiteful Enemy of Christ, and suffer a Popish* Julian *indeed* (without question he means King *James*) *to reign over us, I here declare, That I should believe him uncapable of Repentance, and upon that supposition be tempted to pray for his destruction, as the only means of delivering the Church.* He might as well have added when his hand was in, and after his death, for his unnatural Apostacy from the Protestant Faith, *to lodg him in Hell.* Here is the Pail and the Milk of *Passive Obedience* and *Non Resistance* kickt down both at once with one jerk of the *Doctor*'s heel. Here the Great Rabbi of *Passive Obedience* and *Non Resistance* has declar'd his temptations to pray for King *James*'s destruction, and *lodg him in Hell.* Truly King *James* is extreamly beholding to him for providing him such a

warm

warm lodging in the other world, and he could not in Gratitude but give him a good Bishoprick in this upon his return. But to palliate the matter, he declares again, that he would *do nothing but pray against him, he would not bring Squadrons against him.* But this is meer stuff. For certainly should King *James* suspect, there were any that were praying for his destruction, he would as soon send to gag their mouths, as to manacle the hands of those that were taking Arms against him; as having more reason to fear those that were killing his soul, and lodging him in Hell, than those that were only aiming to dethrone his Body. This is *Passive Obedience* and *Non Resistance* with a vengeance, the Quintissence of Divine Charity, to pray a man Soul and Body into Hell without scruple, but to make it a piece of Conscience to resist him in the career of his wickedness on Earth, though it might turn perhaps to his Salvation. For it is not the first time that affliction has brought a lawless Tyrant to serious repentance, and excus'd him in all probability from the *Tophet* which the *Doctor*'s Prayers would have prepar'd for King *James*. Upon my word I think 'twas the best thing that ever King *James* did in his life, to abdicate the Kingdom for fear of being pray'd into the bottomless Pit by his *Passive Obedience* and *Non Resistance* Clergy.

But for all this, he goes on and says, *he would have rather dy'd than resisted King* James, *or those that were put in authority under him.* Nevertheless all the world admires how he should come to be so tender-hearted to his *Popish Julian*, whom he would have pray'd into *Gehenna*, and yet be so contumacious in resisting King *William*, and those in Authority under him, when Divines as worthy and as learned as himself, allow him to be as lawful a King as King *James*; and those in Authority under him, as legal Magistrates as any under his *Popish Julian*. For against King *William* in the persons of his Magistrates, he shut the

the door of *Worcester* Cathedral with the same fury that Bishop *Babylas* shut the door of the Church of *Antioch* against *Julian*; though for different reasons, as you shall hear by by the sequel.

All the world knows when *James* the II. came first to the Crown, with what large promises and solemn Declarations he caress'd the Church of *England*, that both Bishops and others of the Clergy, generally thought themselves secure under the Protection of his Royal Promises. But these *Halcyon* days did not long last; for the King, a declar'd Papist, over-rul'd by his own Bigotry, and his Popish Councellors, and hastning to bring in Tyranny and Popery, soon began to over turn the whole Frame of the Government, and commit those Rapes and Violences upon the Religion and Laws of the Nation, that threatned the ruin both of Church and State. Nevertheless, neither Nobility nor Gentry stir'd, nor were the Clergy mov'd, till the Nobility and Gentry on the one side understanding the King had promis'd a part of his Kingdom as their share to those he had sollicited to assist him in the destruction of his Protestant Subjects, and that an Impostor was to be put upon the Nation to deprive the next Heir of the Crown; and the Clergy on the other side finding their Rights and Freeholds tyrannically invaded to make way for the Popish Priesthood, began to look seriously about 'em. What then became of *Passive Obedience* and *Non Resistance* I cannot tell; but certain it is, that they withdrew themselves for a time. The Gentlemen of *Maudlin* Colledg withstood the Popish *Julian* with a generous courage to the utmost of their power, till the doors of their Freeholds were forc'd open by the King's Arbitrary Commissioners, more like House-breakers, than Ministers of a Prince. Several of the Bishops also, some out of a real abhorrence of such Illegal violences, others fearing more the loss of their Preferments than

then their Religion and Liberties, yet all agreeing in the unlawfulness of the King's Commands to read his Declaration for Liberty of Conscience, not only refus'd to read 'em themselves, but forbid the Clergy in their several Dioceses to do it. For which contempt of *Passive Obedience* being first sent to the *Tower*, and afterwards try'd as Criminals and Contemners of the Kings *Persian* Edicts, and beginning to feel the scorching heat of the High Commission, they clos'd with the Nobility and Gentry of the Kingdom, then in deep Consultations how to stop the Torrent of Slavery and Popery, which was rowling in upon the Nation; and joined with them in their last Results to call in his then Royal Highness the Prince of *Orange*, by Armed Force, to deliver the Nation from Idolatry and Thraldom: For to run the very words of his Highness's Declaration, *To the doing of which* (meaning the Maintenance of the Protestant Religion, and the Laws and Liberties of the Kingdom) *we are most earnestly sollicited by a great many Lords, both Spiritual and Temporal*, &c.

Upon these Invitations, so contrary to the Chappel-Royal and *Bow*-Sermon Doctrine of Passive Obedience, with a Generosity and Magnanimity no less Christian then Princely, with extraordinary hazard of his Person, and at a vast Expence, his Highness lands in *England*, and rescues the Implorers of his Aid, from the Paws of the Bear and the Lyon. On the other side, the Oppressor of their Religion, Laws, and Liberties, Abdicates the Kingdom; and then it was, that the Lords Spiritual again join'd with the Lords Temporal, and at *Guildhall*, after they had taken away the Keys of the Tower from King *James*'s Lieutenant, and delivered them to the Lord *Lucas*, to keep for the Prince of *Orange* which was certainly one of the greatest acts of Treason that could be committed against K. *James*, to dispossess him of the chiefest

chiefeſt Magazine of his Kingdom, declare *their unanimous Reſolution to apply themſelves to his Highneſs the Prince of* Orange, *and to aſſiſt him with their utmoſt endeavours to procure a Free Parliament*; then which they knew there could be nothing more dreadful, or more abominable to K. *James*. And farther they declare, *That if there were any thing more to be by them performed, for promoting his Highneſs's generous Intentions for the Publick Good, they would be ready to do it, as occaſion ſhould require*. And with this Declaration, ſubſcribed by the Archbiſhops of *Canterbury* and *York*, and the Biſhops of *Wincheſter*, *Aſaph*, *Ely*, *Roſſen*, and *Peterborough*, and ſo deſtructive to K. *James*'s Intereſt, and conſequently to Paſſive Obedience, the Biſhop of *Ely* was ſent, with others, to attend his Highneſs.

In purſuance of this Declaration, the Lords Spiritual join a third time with the Lords Temporal and Commons aſſembled at *Weſtminſter*, and in a Declaration, bearing date, *Die Martii*, 12 *Feb.* 168⅞, reſolve, That the Prince and Princeſs of *Orange* be declared King and Queen of *England*, &c. pray the ſaid Prince and Princeſs of *Orange* to accept the ſame; abrogate the Oaths of Allegiance and Supremacy, and appoint other Oaths in their ſtead, to be taken to King *William* and Queen *Mary*.

Plain therefore it is, That the Government by King *James* was diſſolved by the help of the Clergy; that they were the firſt that broke the Laws of Paſſive Obedience and Non-Reſiſtance, and by their generous Examples at that time, not only encouraged the Army to deſert King *James*, but the Generality of the Nation to aſſiſt the Prince of *Orange*. But no ſooner were they thus deliver'd and rid of all the fears, no ſooner were King *William* and Queen *Mary* advanc'd to their Throne by their Aſſiſtance, Advice and Procurement, but as if the Spirit of the great *Nevil*, Earl of *Warwick*, had intermix'd

it self with their malecontented Souls, and that they would be thought the Setters up and Pullers down of Kings, they take a Peek at their own Acts and Deeds, repent of the Good they did, and with an unparallel'd Ingratitude, repine at the merited Enthronement of a Prince that made 'em happy, to be again the Slaves of an Abdicated *Papist*, whom in part themselves dethron'd, for seeking their destruction. Their Oppressor is become their Darling, and their Deliverer their Oppressor: Passive Obedience must be the *French* Mode to befriend King *James*, but altogether out of fashion to King *William*: Oaths must be inviolably observ'd to Tyrants that have justly forfeited their Dominion, but refus'd to Virtuous Princes, that Rule with Gentleness and Moderation, for the Welfare and Safety of their People. Subjection must be denied to the latter, but Non-Resistance must be the Protection of the former: Obey those Higher Powers that are set over you for Wrath, and to punish the good, and cherish the wicked; but pour out your Maledictions, drink Healths to the Confusion of those Dignities that are advanc'd to punish the wicked, and cherish the good.

How these Contradictions both in Nature and Divinity disturb'd the gentle Progress of His Majesties Affairs, and what strange Ferments the sullen Moroseness, and peevish Example of Ecclesiastical Grandeur in some persons, rais'd in the Breasts of their Admirers, both Clergymen and others that were govern'd by their Conduct, to the hazard of Ranversing that comely Order which began like the beams of morning, to beautifie the face of Three Kingdoms; how they encouraged Rebellion and Treason, even to the making Offers of the Kingdom to the most prodigious of Foreign Tyrants, and betraying the Naval Strength of the Nation into his hands; and what Plots and Conspiracies the Corruptions of *Eli*'s Divinity engendred, is too fresh in memory, and needs no farther

con-

confirmation, than what the *Jacobite* Malice of men, empoysoned by Superior Example, pours out every day against Their Majesties and the Government.

The Wisdom of the Parliament therefore foreseeing the mischievous Consequences of such moody Exemplars, and willing to prevent 'em by a speedy and effectual Remedy; as they had, by taking the appointed Oaths, acknowledg'd K. *William* and Q. *Mary* themselves, resolv'd to bring those State-Dissenters to State-Conformity, or else to remove those unhappy Land-marks, that only directed their Observers to steer a wrong course, and endanger the Shipwrack of the Common weal. And to that purpose, by a Publick Act prefixt a day for such as refus'd to take the Oaths, to do it, or else to be depriv'd of their Preferments. But whether it were out of a certain pride that some men have, not to suffer an Enforcement of their Judgments; or a private disdain, that the world should think they had been in the wrong; whether it were Mistake or Passion, private Interest, or ill Design, they still continued obstinate; and their obstinacy grew daily more and more a publick mischief to the Government, by confirming the Enemies of it in their perverse opinion, That it is unlawful, or will be prejudicial to them to submit to it: Unlawful, in respect of its Authority, which bad Presidents embolden them to question, *magnis cum subeant animos authoribus*—; and prejudicial, in respect of the fears which the same bad Examples instil into their minds, of some sudden Change, which their Ringleaders knew to be at hand. Which staggerings in Opinion, Fears and Jealousies, as they never want to be improv'd by the Enemies of the Government, so they fail not to be the continual sources of Treason and Rebellion; and indeed have been the causes of all our late and present distractions. Unfortunate Religion! That if any dismal Revolution determin the Fate of these Three Kingdoms, through the Mistake or

Obstinacy of her Professors, bewailing Posterity must be enforc'd to lay it at her door!

But notwithstanding that the Law became in force long since notwithstanding there was nothing enjoyn'd by a Prince, who without the Consent of Parliament, or contrary to their Advice, sought to constrain a Submission contrary to the Law; but that it was the Parliament and the King, that unanimously, for the Preservation of the Government, e join'd the taking of such Oaths, which the assembl'd Wisdom of the Kingdom, deem'd just and reasonable for the Publick Good: His Majesty, according to his wonted Goodness, with a Patience equal to his Fortitude, brook'd the daily Indignities and Contempts that were cast upon his Government, and the continual mischiefs which they produc'd, in hopes that his Lenity and Time would have at length convinc'd 'em of their Obstinacy. But finding no fruit of his Endurance, but that Publick Exigency would no longer permit him to suffer the Baffles of pretended Scruple, he was unwillingly constrained at last, not to act according to his Will and Pleasure, as did K. *James* in his High Commission, but to put the Establish'd Law of the Land in Execution.

In pursuance of which determination, so fairly built upon such just and necessary Grounds, accordingly the Archbishop of *Canterbury*, together with some other Bishops and Deans, were lately, and but lately, deprived of their Spiritual Preferments; but with such a special care taken to supply their Vacancies, as may suffice to convince all the world, of his Majesties Pious Resolutions, rather to advance the Honour of Episcopal Government, then to pull it down. For if men of Worth and Learning have been so unfortunate as to stand in their own light, and to suffer the unhappy inconvenience of a just Deprivation, for adhering to the exploded Interest of an Abdicated

cated Papist and Subverter of their Religion, Laws, and Liberties, and disowning the lawful Authority of theirs and the Nation's Unlook'd Deliverer in the height of Distress; His Majesty has been no less solicitous to pick and cull from out a plentiful number, Persons no less particularly Eminent for Learning and Piety; whom Scandal may repine at, but never envy, while their Unblemish'd Reputation towres so far above the reach of Obloquy.

Here, one would have thought, was a fair occasion offer'd, for the great Champions of Passive Obedience and Non-Resistance, to have shewn their readiness to obey the Precepts of their own Doctrine; but to omit the reluctancies of others not so remarkable, what will the world think of the most Zealous and most Celebrated *Bonnerges* of all the Passive Obedience and Non-Resistance Knights-Errant, who *would have rather died, than resisted Julian*, when they shall hear how impatiently he took his being requir'd to surrender his Deanry of *Worcester*? How he storm'd, foam'd, sum'd, and swagger'd against Sovereign Authority, and tore the very Curtain of his Stall for Madness and Vexation? And in what a rage he signified his vain fury to the Sub-Dean, and the rest of the Prebendaries! 'Tis comical, and deserves to be here inserted, to shew the Spirit of a Passive Obedience, and Non-Resistance Doctor, when once he comes to be touch'd to the quick. I'le assure you, the Doctor's no Snail, as you shall find by what follows.

To

To Dr. *John Jeplcot*, Sub-Dean of this Cathedral Church of *Worcester*, and Dr. *George Benson*, Mr. *William Hopkins*, and Mr. *Ralph Bartell*, Prebendaries of the same; and to all the other Prebendaries and Members of this Cathedral Church of *Worcester*, as if expresly here named; and to Mr. *John Price*, the Chapter-Clerk, and to all others whom these presents may concern, *George Hicks*, D. D. and Dean of this Cathedral Church, sendeth Greeting.

KNow Ye, *That whereas the Office, Place, and Dignity of Dean of this Cathedral Church of* Worcester, *was given and granted unto me for a Free-hold, during my Natural Life, by Letters Patents under the Broad Seal of K. Charles II. of Happy Memory, who had an undoubted Right to confer the same: And whereas I the said* George Hicks, *in Obedience to the said Letters Patents, was duly instal'd into the same Office and Free-hold during my Natural Life, according to the undoubted Laws of the Realm; and according to the said undoubted Laws, which had all the Essentials of Law, have for several years peaceably enjoyed the same: And whereas I am given to understand, That my Right to the said Office and Dignity has of late been call'd in question, and that one Mr.* Talbot, M. A. *pretends a Title to the same.*

*Now Know ye therefore, and every one of you, That I the said* George Hicks, *desiring no advantage may be taken against me, by not claiming what I conceive to be my just Right, and that lest thereby I may seem to yield my Legal Title as determin'd, I do hereby publickly protest and declare, That I do claim a Legal Right and Title to the said Office and Dignity of Dean, against the said Mr.* Talbot, *and to all other persons pretending Title to the same; and that I am not conscious of any Act or Misdemeanour, the Conviction whereof if any such were, should or can determine my said Right; but do conceive that I was and still do continue the only Rightful and Legal Dean of this Cathedral Church of* Worcester, *and that I do not any way relinquish my said Title, but shall, God willing, use all just means which the Laws of this Realm allow, for the Preservation and Recovery thereof.*

*And*

*And accordingly, as much as in me lies, and I may lawfully do, I do hereby require you the Sub-Dean, and Prebendaries, and all other Members of this Church, with the Chapter-Clark Officers, and every one of you, to take notice of this my Declaration: And further, by all the Legal Authority I have, I require you and every one of you, by the respective Duty which I conceive you owe me, as your only Lawful Dean of this Church, and your Lawful Superior, That you do no Act or Thing relating to the Premises, whereby you may impeach or hinder my Right to the said Office and Dignity of this Cathedral Church: And if it should so happen, that you or any of you, shall do or attempt any Act or Acts, Thing or Things, to me as Dean of the said Cathedral Church,*

*I do hereby expressly dissent thereto, and in my own defence Protest against the same, as of no force against this my declared Right to the Office, Place, and Dignity of Dean of this Cathedral Church.* Given under my Hand and Seal, the 24 day of *May*, in the Year of our Lord, MDCXCI.

*Sign'd and Seal'd in the presence of*

Ralph Taylor, *D. D.*
Henry Panting, *A. M.* George Hicks.
John Cheatle, *N. P.*

Heavens! who could have thought that Christian Lamb-like Passive Obedience could have flustred and blustred, and ranted, and hector'd at this rate? Here's, Help, help, Gentlemen, help, the *Trojans* are a-coming—; call this Prebendary, and t'other Prebendary; ring the Bells backward, the *Philistines* are upon me; as if he were raising the *Posse Comitatus* of the Church, to defend his Deanry. Here's Declare, and Protest, and Claim, and Do if ye dare, as if it had been *Midsummer*-Moon with Passive Obedience and Non Resistance. One would have thought, according to the Doctor's Divinity, that if an *Imperial Sovereign, accountable to none but God*, should have required him to surrender his Deanry, he would have given him his Vicaridge of *Barking* also. He tells the Excellent Author of *Julian*, that he may do as he pleases, he may Preach and Practice Resistance, the

Doctor

Doctor was *resolved to Preach and Practice Passive Obedience after the Example of the* Jewish *Prophets and Martyrs.* But whatever the Doctor resolved, the Dean is not of his opinion: He believes it his duty as a Dean, to be as true to his Office and Freehold, as a Spaniel in a Coach-box to his Master; come but near the Forewheel, and he falls a barking presently. Tell not him of what he said when he was a meer *London* Minister; he had his Deanry given him by K. *Charles* the Second, of Blessed Memory, for writing his *Jovian*, and it shall cost him a fall, but he'll keep it for his sake. He has founced his Trumpers, and now for a *Westminster-Hall*-War between him and his Majesty; For he declares, That *he will use all just means which the Laws of the Realm allow for the Preservation and Recovery of his* Lost *Office.* By which publick Declaration he has actually set at defiance the Imperial Sovereign of *England*, whom, to use his own Quotations, he allows to be a *Free, Unconditional, and Independent Sovereign, exempted from all Coertion, and against whom his Subjects have no remedy, but Moral Persuasion.* Which by the Interpretation of all Indictments, would be said to be done of his Malice forethought, and as one that had not the Fear of God before his eyes. More then this; would not any body think *Passive Obedience* and Non Resistance out of their wits, to hear 'em raving and threatning to take the Law of an Uncontroulable Sovereign, whom they have set above the Law, and *whom the Common and Statute Laws of every Empire forbid the Subject to resist?* As if Suing and Impleading, or threatning to Sue and Implead an Imperial Sovereign, were no Resistance of his Authority. Nay, supposing that an Imperial Sovereign *should forget his Duty to his* Heavenly *Master, to whom he is only accountable*, for such is the Doctor's Supposition of Their Majesties for Depriving him of his *Office*; yet *Passive Obedience* and *Non-Resistance* are positively of opinion, *That the Subject must only*

*only withstand him with supplications and tears.* Was it ever known that *Tears and Supplications* signify'd Law-suits and Actions in *Westminster*-Hall before? And what a pleasant thing it would be, should the Judg ask the Plaintiffs Counsel who they were for, to hear them reply, they were for *Tears* and *Supplications*? What have *Passive Obedience* and *Non-Resistance* to do to be seen with their Given Bags quarrelling with uncontroulable Sovereignty at a Bar of Justice or Injustice? For let the King be in the right or in the wrong it should be all one to them, they ought to submit according to the Doctrine of their Chaplains. 'Tis very true, but there is no General Rule which has not an exception: For if Mr. *Georg Hicks* be depriv'd of his Deanry of *Worcester*, then *Passive Obedience* and *Non Resistance* may take heart-a-grace, and it is no disobedience or act of Resistance either for them, or their Adherents, *Tears* and *Supplications*, to take their course for the recovery of it; but in no other case whatever. A strange judgment upon the Asserters of bad Causes, to be constrain'd themselves to pull down the structures of their false Divinity which they had with so much toyl and labour erected!

However, he was *Install'd according to the undoubted Laws of the Realm*, nor was he *conscious of any Act or Misdemeanor that could determine his Right.* What is all this to the purpose? For granting still that the *Doctor* is injur'd, *If it be once admitted* (to repeat his own Quotations once more) *that private men when they are injur'd by the Magistrate may forcibly resist him, there would be no force of Laws and Judicatures, because all men are apt to favour themselves: Wherefore reason compells us to confess*, that Oppression is *to be endured, least too much Liberty follow upon the contrary. And the examples of the Ancient Christians teach us? That any Violence is to be endured, which the Supreme Power lays upon us upon the Account of Religion.* Certainly the Doctor never thought that these Quotations would have risen up in Judgment so sternly against him, when he threatned His Majesty with a Yellow Wax Rebellion for the recovery of his Deanry. He that formerly would *rather dye a Martyr then a Rebel* (which was once his *Resolution by the Grace of God*) makes no scruple now to brandish *his Diaconal* Fury against Sovereign Authority; and Summons the whole *Chapter* of *Worcester* to be witnesses of his *Claims* and *Protestations* to *preserve* and *recover* a Forfeited *Office*, which the *Imperial Law of the Land required* him to surrender. Surely threats and menaces were never the language of

Passive Obedience and Non-Resistance; till the Doctor put it into their mouths, out of a Confidence, that he was no way *Conscious of any Act or Misdemeanour that could determine his Right.* Whereas at the same time he could not but be conscious to himself, of being an Oppugner of the *Imperial Law of the Land*, and consequently a Disturber of the Government.

For we are not to suppose, but to be assur'd, That His Majesty was in the right and the Doctor in the wrong; and that the Injury which the Doctor pretends to be done him, and under which he shelters himself, like the *Romans* under their *Testudo*; that he might the more securely assail the Justice of the Government, was but the merited execution of the Law upon him, for his contempt of the Sovereign Authority of the Nation. A braving attempt of one single *Dean*, which renders the whole *Thebean* Legion with all their Armed Force and Strength but punies to *Dr. Hick's*. For the King exacted nothing from him, but what the Law enjoyned; a Law enacted by the Lords Spiritual and Temporal and Commons of *England* Assembled in Parliament, and confirm'd by the Royal Assent. Which Law having abrogated the Oaths of Supremacy and Allegiance, appointed other Oaths to be taken in their stead to Their present Majesties, and a Declaration to be made, repeated and subscribed by every Archbishop, and all other Persons having any Ecclesiastical Dignity, Benefice, or Promotion before the First of *August*, 1689. And that if any Archbishop, or Bishop, or other Ecclesiastical Person, &c. neglected or refused to take the said Oaths, and subscribe the said Declaration before the said First of *August*, they should be Suspended for Six Months; and if they neglected or refused to take the said Oaths, and subscribe the said Declaration, within the said Six Months, then to be utterly Depriv'd of their said Offices, Dignities, and Promotions, &c.

They that read the Law, will find it to be as good English and as plain to be understood, as any Sermon that ever the Doctor Preach'd. Nor was ever the Law so rigorous, but that it gave them time sufficient to consider of it, from *May* till *August* before Suspension, and Six Months after, before Deprivation. But neither the Doctor, nor his Passive Obedience Brethren, could be brought to understand this English; they had such a yerning after their *Popish Julian*, in whose abdication they had been so Passive-Obediently Instrumental, that their own Doctrines became Heathen Greek to them, and Oaths abrogated by the Law, were prefer'd before Oaths which the Law peremptorily commanded;

mandes: and in contempt of the Government they set up themselves upon the mounts of their preferment, like the Calves of *Dan* and *Bethel*, for Examples to be Idoliz'd by the People, and to prepare them for new confusions and revolutions. They would neither obey the Law themselves, nor suffer others to obey it, as if King *James* had brib'd or reconverted 'em to his Interest. And therefore in the proud conceit of their hearts, that the People would dance after their Pipes, they lay moodily gangrening the minds of the multitude, with the corroding Presidents of their Obstinacy and sullen behaviour to the Government. They were no *Anchorites* that liv'd in Pillars; they were not men so ignorant of worldly Politicks, but that they knew their Examples tended to publick mischief, highly prejudicial to their present Majesties, greatly to the advantage of King *James*. They could not but know, that their neglect, and afterwards their absolute refusal to take the Oaths and subscribe the Declaration enjoyn'd by the Law, was a contempt and disowning of their Majesties Government, and the Authority of the Parliament; and that the Example of their contumacy discourag'd and enfeebl'd the strength of their Majesties Friends, and put the Sword of Disobedience and Rebellion into the grasp of their most inveterate Enemies. They could not but know, that King *James* had a great Party in the Nation, that would take all the advantages imaginable of their waspish morosenes, to call it by no other name, to improve it to the subversion of their Majesties Interest: And lastly they could not but understand, that the Expressions of the Bishop of *Ely* in a clandestine Hostility with his Majesty, relating to his *Elder Brother*, and *the rest of the Family*, were in some measure such unhappy detectors of the Reason of their Behaviour, that King *James* and his two *Archbishops Peters* and *Jeffries* would have made severer Comments upon 'em, and perhaps have *Innuendo'd* 'em to their absolute destruction had they been written to an Enemy of theirs; yet neither Policy, nor all the pious precepts of the *Turbam* Legions *Passive Obedience* could prevail, but that they would continue to stand in defyance not so much of their Majesties, but of the *Imperial Law* of the Land, as if they had had some prospect of another Revolution in view, which they believ'd their Majesties dreaded, and therefore durst not put the Law in execution against 'em.

Certainly such Provocations, such grounds of suspicion as these, augmented by consequent Conspiracies of several of the same Coat, and their Applications to the Grand Enemy of the *English* name,

were sufficient to justifie their Majesties, after they had with-held their just indignation beyond the sufferance of Lenity it self, to deal by these his secret Enemies no worse then they themselves had dealt by their Protestant Friends and Brethren in former times.

For the Bishops and others of the Dignified Clergy, in the beginning of *Charles* the Seconds Reign, finding several worthy pious and painful Protestant Divines that only vary'd from them in some few indifferent Ceremonies, which however they well knew those Gentlemen would never admit into those Congregations over which they presided, in possession of several Benefices and Spiritual Promotions, which they thought those of their own Society wanted, and consequently better deserv'd, furbish'd over the Liturgy with some few superficial Emendations, and then in the year 1662, procur'd a Law under the specious Title of an Act for the Uniformity of Publick Prayers, &c. By which all Ministers then in possession of any Ecclesiastical Benefices or Spiritual Promotions were enjoyn'd to conform, read and declare their Assent to the said Book of Common-Prayer before *Bartholomew*-day next after the first of *May* in the same year, or else to be deprived of their Spiritual Promotions, and all Patrons and Donors were authoriz'd to present or collate to their several Rights and Titles, as if the offending Incumbents had been dead.

By vertue of this Law several Orthodox Protestant Divines were ejected out of their Livelihoods, and sent a grazing with their Wives and Children, not for any disobedience to the Government, not because they refus'd to take the Oaths to King *Charles*, but because they would not submit to the will and pleasure of the prevailing Hierarchy of those times, who had got a Law made, only to engross all the Livings and Ecclesiastical Promotions in the Kingdom into their own Hands. However because it was an Enacted Law, we heard of no Grumbling or Mumbling among those Depriv'd Gentlemen, there was no incensing of the people against their Soveraign, no threatning to take the Law of the King, nor putting their Parishes in an Uproar, as the Doctor would have done at *Worcester*; but every one submitted with a *Passive-Obedience* and *Non-Resistance*, so exemplary, as merited no less to have been quoted in *Jovian*, as any of the long Citations which the Doctor has brought to prove his Assertions. And so impatient were the Law-procurers at that time to have the Livings of the Nonconformers void, that they would not allow them a minute longer than *Bartholomew*-Day, without some lawful Impediment.

diment to be approv'd by the Ordinary of the place, that is to say, by a Judg in his own Cause. Whereas the present offenders against a Law of Necessity, Enacted for the publick safety of their Majesties Persons, and the Government, and the preservation of of the whole Kingdom, and indeed the whole Empire of the *British* Crown, had above a years time to repent, after the forfeiture of the Act, before their Majesties could resolve to give Order for a Total Deprivation.

But it was high time at length for Their Majesties to punish a Contumacy, which they found no charms of Lenity, Mildness and a long Sufferance could mollifie. It was time for their Majesties to remove *Elder Brothers*, and *Younger Brothers*, and *the Rest of the Family*, and such as bid open defyance to their Government, and dar'd their Indignation to their Faces. The ill consequences of their superior obstinacy had been too fatal already to the Kingdom in the Miscarriage of a potent Fleet, for their Majesties any longer to defer the exerting their Soveraign Authority by the Removal of the Refractory, that the Kingdom might see there were others of equal Piety, of equal Worth and Learning, and equally unblamable in their Lives and Reputations that were not of their Opinions, but that they durst to own both his Cause and his Government; that King *William* and Queen *Mary* wanted not Persons of Sanctity and Ability to render the Church of *England* as Glorious in their Reign, as in the Reigns of *Charles* the Second, or *James* the Second; and that the Scrupling of an Oath to Enthrone King *William* and Queen *Mary*, because they had formerly sworn to an Oath and Promise-breaking Prince, whom for that Reason the Nation has rejected, was but a false glittering Character of Church-of-*England* Loyalty.

It would have savour'd much more of Christian Candor, and Honest Ingenuity, to have acknowledg'd their weakness at first, and to have of their own accords resign'd those Dignities and Promotions, which they could not preserve to themselves with a safe Conscience without disturbing the publick Tranquility, and giving encouragement to Mutiny and Rebellion, rather then to render themselves Criminal to the Government, and expose themselves to the disgrace of a forcible Deprivation by the Law, which makes them fall unpitied by all, but those that are of the same Leven with themselves. For the case is alter'd now; the Nation in General finds the benefit of the Change; and therefore they must not think to gain that Applause, to meet with those Shouts and Acclamations, which accompanied their suffering Glory, when with a noble

noble Courage and Generosity, they withstood the lawless Commands of an insulting Prince, as in the foul Resistance of lawful Sovereignty. Then they were look'd upon as the stout Oppugners of Tyranny, Popery, and Slavery, and the Impregnable Champions of the Laws, Protestant Religion, and their Country. They are now degraded for contemning the Law, disowning the Sovereign Authority of King and Parliament, for favouring and contributing to the designs of Popery and Slavery, and for brooding and fomenting Civil Discord and Rebellion, by which they have justly merited the misfortune that is befallen them.

For what confidence could Their Majesties have in Persons that were continually hoaning after their *Popish Julian*, and promoted his Interest; but had so small a value for the true Interest of their own Country, the Protestant Religion, and the welfare of all *Europe*, as to prostrate it at the feet of King *James*, and *Lewis* the 14th. Rather it would have been look'd upon as a weakness in the Government, to have such sowerly grumbling and disaffected Spirits in the highest Stations of Ecclesiastical Preferment, where their powerful Influences have the greatest Opportunities to operate Mischief, and assist the Designs of the Common-Enemy. To suffer this, would be to suffer *Aaron* to perk above *Moses*, to concede their Ecclesiastical Independency, and to grant 'em the claim of their Popish Predecessors to be exempt from the Civil Jurisdiction. Priviledges which the Laws of this Kingdom would never allow in the most bigotted Ages of Popery, much less under a Protestant Dominion.

'Tis very true, they did put forth a sort of a Paper, called, *A Vindication of the Archbishop, and several other Bishops from the Imputations and Calumnies, cast upon them by the Author of the Modest Enquiry*, wherein they *deny and disavow all Plots* charg'd upon them in General; and in particular, their presenting of any Memorial to the *French* King, and their keeping any Correspondence with Monsieur *Croissy*; but when we see *Dr. Ely* subscrib'd to the same Vindication, we can hardly believe a Tittle of what we read; nay, the very Porters in the Street cry out *Equivocation* and *Jesuitism*. For say they very learnedly, how could a Bishop of the Church of *England*, deny and disavow Plots and Correspondencies, when afterwards it came to light by Letters under his own hand, that he was in an actual Correspondence with King *James*, and consequently with the *French* King? And indeed, when the Bishop gives such an Emphatical Character of his *Elder Brother*, and the *rest of the Family*, it causes a vehement Suspition, that he spoke much more Truth than the *Vindication*. Nay, it may justly be thought that our huffing Dean of

eldom *Worcester*

*Worcester* himself was one of the Family mention'd. All his desires and wishes, it seems, were for K. *James*; he was the Object of his *Persian* Adoration; for him he made his secret Vows, and pray'd in his heart; and such was his confidence of a sudden Change, that when some of his best Friends discours'd him about taking the Oaths to K. *William* and Q. *Mary*, and prest him to his Duty; he made 'em answer, That if he must be compell'd to take the Oaths, he would stay till the last minute; that is to say, till either K. *James* were dead, or else that all his hopes of his *Popish Prince*'s Return were quite vanish'd and confounded; and that this was his meaning, was so apparent to his Friends, that they could not forbear telling him, that such a Hesitation was not out of any Conscience, but only a politick waiting, to see which of the two would get the better, K. *William* or K. *James*. Such Persons as these, and the *rest of the Family*, deserved indeed to hold Deanries, and sit upon the Pinacle of the Church under K. *William* and Q. *Mary*, that were so ready to fall down and worship K. *James*. Certainly Posterity will wonder to read, that Men of Conscience, and Piety, Lights of the first Magnitude, and such bigotted Doctors of Passive-Obedience and Non-resistance, should think themselves wrong'd and injur'd, by being depriv'd for Resistance and Disobedience to a Sovereign Prince, upon no other reason, but because he had rescu'd their Religion, their Laws and Liberties, from the yawning Jaws of Popery and Slavery. It will be the astonishment of succeeding Ages, to hear, that Protestant Bishops and Deans should make it their choice to be the chief Instruments for carrying on and promoting the Designs of a Popish Abdicated Prince at home, while their lawful Sovereign was ventring his Life abroad, and all that Men call dear, to repair the Breaches of a Protestant Church, and redeem the lost honour of a Protestant Nation, of both which they pretended to be Members. And indeed it is a present Mystery, that the Author of *Jovian* in particular, should be so resolute in his passive Submission to K. *James*, and so testy in his Disobedience to K. *William*. For before he came to the Crown, he tells us, *That if it should please God to suffer a Popish* Julian *to reign over us, rather than he should prove a* Julian *indeed to undermine our Religion by crafty Arts, and tempt us out of it by worldly Honours and Endeavours, he heartily wish'd for the Churches good, that he might rather prove a* Maximin, *or* Diocletian, he means *a down right Persecutor, tho he had been the Proto-martyr of the Cause*. What could *Job* himself have spoken more passive obediently? But the Doctor was then writing for a Deanry, and these prostitutions of his Pen were then as pat for his purpose as could

could be. Besides, he had so entrench'd himself in the Dukes favour by his fawning and flatteries, and belying his temper to the World, that he knew there was no fear of his being a Martyr in K. *James*'s time. For in one part of his *Jovian*, he will not only allow the Duke to be no Papist, but extols him for the sweetness of his Disposition. For, says he, *As the talking of Spirits and Goblins, mightily influences the Imaginations of Children, and makes them fancy them to be in the Room so all this noise of a Popish Successor, and the presuming and supposing what Cruelties he will do, make the People not only take it for granted, that his R. H. is really a Papist, but that he is bigotted into the worst Principles of Popery, into a bloody persecuting Humour, so that he will do nothing but assassinate his Protestant Subjects, were he once upon the Throne. But whoever thus represent him, as they all contrary to all Rules of Candor and Christian Charity. So they contradict the belief of many as good Protestants as themselves, who have the Honour to know him, and his temper better* then they *do*. What reason had this Doctor to fear a Martydom in K. *James*'s time? These were flatteries and wilfully mistaken Characters that deserved a Deanry. But when the Doctor had purchased it so dearly with the ignominy of false Court-Adulation, why he would part with it again for a Scruple of Conscience, of which he seem'd to have so little when he fawn'd upon a Popish Prince, is a kind of Riddle only to be solv'd by his Resolution to *use all* his endeavours *for the preservation and recovery of it*.

He had therefore together with the *rest of the Family*, done *far better*, to use the words of his own Corrollary, *and more like Primitive Christians and Ministers of the Passive-Church of* England, to have stuck to their *Principles laid down* in the Doctors *Jovian*, then by their Examples of Disobedience to K. *William* and Q. *Mary*, to raise *the fears*, and disquiet *the Minds of the fearful and impatient Multitude*. And the Doctor himself had acted less contrary to *Rules of Candor* and Integrity to his King and Country, had he recanted his weak and unlucky Character of K. *James*, so notoriously contradicted by the Breaches of his Oaths and Declarations, by his *Western*-Cruelties, the Tyranny of his Inquisition, and his inveterate *Maudlin-College* Prosecutions; and remov'd his Passive-Obedience from a *Popish Julian* that had forfeited his Dominion, to a King and Queen advanced to the Throne in their own Right, by the general Choice of the Nation. Had the Doctor and rest of the *Family* consulted these Considerations, they might have Preserved their Stations and Preferments with Applause and Honour, of which they are now Deprived with Shame and Disgrace.

*THE END.*